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4. Religious Teaching.

The student may select a subject, such as "The Use and the Ethics of Controversy," or "Religion and Politics," or any other with which this chapter is concerned, and work out its teachings.

STUDIES XLIII. AND XLIV.—THE FUTURE. LUKE 21 : 1-38.

Remark.—It is desirable that in beginning this "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work ; (1) the verse or section is read and its contents stated in a general way ; (2) important or difficult words and phrases are studied ; (3) a complete statement of the contents of the verse or section is formed in view of the work already done ; (4) the religious teaching is sought.]

§ 1. Chapter 21 : 1-4.

1. Read the verses and observe the subject, e. g. : *The Widow's Offerings*.
2. Following are important words and phrases : (1) *looked up* (21 : 1), from where he was seated, cf. Mk. 12 : 41 ; (2) *gifts*, not for the poor but for the temple service ; (3) *all the living* (21 : 4), how did Jesus know this ?
3. The student may make the statement of thought.
4. The religious teaching seems to be that our devotion to God is measured, not by the amount of our gifts, but by the self-denial manifested in them for His service.

§ 2. Chapter 21 : 5-11.

1. The subject of vs. 5-36 is one, i. e. *Teaching concerning the Future* ; read the passage vs. 5-11, and note the subject, *The Prospect of World-commotions*.
2. Important and difficult words and phrases are : (1) *some* (21 : 5), cf. Mk. 13 : 1 ; (2) *they asked* (21 : 7), cf. Mk. 13 : 3 for the persons and place ; (3) v. 7, note two questions (a) "when," (b) "what sign ;" (4) *these things* (21 : 7), (a) according to v. 6 they are the destruction of the temple, (b) but cf. Mt. 24 : 3 for the addition of the "end of the age," (c) does the reference in Lk. limit the whole discourse ? (5) *he said* (21 : 8), to what does his answer apply ? (6) *my name*, i. e. as the Christ ; (7) *the time*, for what ? (8) *come to pass first* (21 : 9), i. e. before the end ; (9) *not immediately*, i. e. one does not follow close on the other ; (10) *nation* (21 : 10), are particular nations referred to ?
3. A condensation of the thought is : *Jesus answers a comment on the beauty of the temple by predicting its total destruction. They ask the time and the sign of this thing. He replies, "False Christs will try to lead you astray ; great social disturbances and terrible commotions in nature will come long before the end."*
4. The thought of the passage connects itself with the insight into things which Jesus had—they saw the goodly outside, he saw the real truth : what this insight should mean for us.

§ 3. Chapter 21 : 12-19.

1. The student, after reading the verses, may state a subject.
2. Important words and phrases to be studied are : (1) *before*, etc. (21 : 12), cf. Mt. 24 : 9 and reconcile the two passages ; (2) *turn unto you for a testimony* (21 : 13), either (a) testimony shall be rendered to your innocence there, or (b) you shall be enabled to testify to Jesus there, cf. Acts 5 : 29, etc., or (c) your fidelity there will prove a glorious testimony ; (3) *not a hair*, etc. (21 : 18), how reconcile with verse 16 ? (4) *in your patience*, etc. (21 : 19), "in the exercise of such a spirit, you shall establish yourselves in true life, character."
3. The student may make his own statement of thought.
4. The religious thought in this passage is the revelation of the power of adversity to develop and ripen a character which endures through trust in God.

§ 4. Chapter 21 : 20-33.

1. Read the passage and criticise the subject : *The decisive Sign and its Issue*.
2. The student may study the following important words and phrases : (1) *but when*, etc. (21 : 20), i. e. "the former things have been signs of the distant event but now comes the imminent sign ;" (2) *compassed with armies*, cf. Mt. 24 : 15 ; (3) *then know*, etc., this was what they desired to know in v. 7 ; (4) *things which are written* (21 : 22), where ? (5) *until*, etc. (21 : 24), the desolation is to continue until another event is to occur ; (6) *times of the Gentiles*, i. e. (a) opportunities of the Gentiles, (b) their opportunities to rule Israel or to accomplish God's judgments, or to avail themselves of God's salvation ; (7) *and there shall be*, etc. (21 : 25), is this (a) "and then, after the fulfillment, there shall be" a consummation, or (b) "and at this time of Jerusalem's encompassment by armies there shall be" etc ? (8) *then shall they see* (21 : 27), at the end of this awful season of distress, attending either (a) the fulfilling of the times of the Gentiles, or (b) the destruction of Jerusalem ; (9) *Son of Man coming* etc., either (a) in his final advent, or (b) the awful calamity of Jerusalem is His coming, cf. Lk. 9 : 27 ; Mk. 8 : 38 ; 9 : 1 ; (10) *these things begin*, etc. (21 : 28), i. e. the things of vs. 20-26 ; (11) *your redemption*, i. e. either (a) from the power of the Jewish Theocracy, or (b) from the power of the world at large ; (12) *this generation*, etc. (21 : 32) if the "all things," means the events that include the second advent and final consummation, how interpret this verse ? (a) "this race of men or of Israel shall not," etc., (b) the germs of all these events *did* appear in that one generation and so they could be said to be fulfilled ; (c) Jesus and his disciples expected this consummation to come in a few years but they were mistaken.
3. Note the following statements of the contents of the passage : *But when you see Jerusalem besieged, then know that the end is come. Hasten from the land. Alas for the weak ! There will be great distress. The people shall be slain or taken captive in the midst of awful disturbances in the natural world, remaining subject, till the Gentiles have had their opportunities. This is the time when I shall come in glory and you shall be redeemed. As the budding of the fig-tree tells of summer nigh, so these events, all occurring in this generation, indicate the coming of the Kingdom. My word alone is sure.*
4. It is suggested here that the coming of the Christ means precisely opposite things to different classes of people. The reason of this and the lesson of it will afford profitable reflection.

§ 5. Chapter 21 : 34-36.

1. The subject suggested is, *The Final Warning*.
2. The student may examine for himself the important words, especially; (1) *that day* (21 : 34), (2) *prevail to escape* (21 : 36), (3) *stand before*.
3. The student may make a statement of the thought.
4. The lesson of watchfulness of one's self as the best way of watching for the Son of Man is here suggested.

§ 6. Chapter 21 : 37, 38.

1. Read and observe the subject suggested : *The Work in Jerusalem*.
2. (1) *Every night he went out* (21 : 37), why? (2) *all the people* (21 : 38), note the presence of many visitors at this season; (3) *early*, significance of this?
3. A summary statement of the passage is : *Daily he would teach before the mass of the people, beginning early in the temple, and at night he lodged in the Mount of Olives.*
4. The student may state the religious teaching.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** The following table of the contents is to be made thoroughly familiar.

THE FUTURE.

§ 1. THE WIDOW'S OFFERINGS.

TEACHING CONCERNING THE FUTURE.

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| § 2. | 1) THE PROSPECT OF WORLD-COMMOTIONS. |
| § 3. | 2) THE PROSPECT OF PERSONAL TRIALS. |
| § 4. | 3) THE DECISIVE SIGN AND ITS ISSUE. |
| § 5. | 4) THE FINAL WARNING. |
| § 6. | THE WORK IN JERUSALEM. |

- 2) **The Summary.** The student may exercise himself in making a careful summary statement of the address of Jesus.

2. Observations upon the Material.

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| <p>285) 21 : 3, 4. It is in relation to the offering to God, not the exercise of charity toward the poor, that the widow is commended.</p> <p>286) 21 : 5-36. Luke's account of the discourse differs in many important respects from those of Matthew and Mark.</p> <p>287) 21 : 5. The beauty of the Temple in its architecture and adornment was widely celebrated.</p> <p>288) 21 : 8. The first sign of the coming of the event, though far off, is the appearance of false Christs.</p> <p>289) 21 : 9. The second sign is the presence of great social and political convulsions.</p> <p>290) 21 : 11. The third sign is the existence of physical disturbances.</p> | <p>291) 21 : 12-16. The fourth sign is the persecution of the believers.</p> <p>292) 21 : 20. Luke would seem to be interpreting the dark parallel saying in Mt. 24 : 15 and Mk. 13 : 14. Is it possible that he wrote his Gospel after the event and therefore so plainly stated the real meaning of the enigmatic prophecy of Jesus?</p> <p>293) 21 : 32. This verse is the critical point of the whole discourse; it suggests that Luke arranged his report of the discourse without reference to any prophecy of Jesus' second advent.</p> <p>294) 21 : 37, 38. Luke seems here to give a summary statement of the general course of Jesus' work in Jerusalem</p> |
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3. Topics for Study.

- 1) **The Discourse of Jesus.** [Obs. 286, 288-293] : The student noting (1) the elements of difficulty in understanding this discourse, and (2) the two principal explanations of it—may work out the topic into its details.
- 2) **The Jerusalem Ministry.** [Obs. 272, 273, 276, 294] : (1) Recall the purpose with which Jesus entered Jerusalem. (2) Note e. g. in 21 : 37, 38, the general features of the ministry. (3) Observe the opposition of the authorities, the form it took and the effect upon the ministry. (4) Collect the facts in 19 : 47, 48 ; 20 : 1, 19, 26, 45-47 ; 21 : 37, 38 and in a general way determine the results of the work of these days upon the people. (5) Compare Mt. 23 : 37-24 : 1 as indicating his conclusion concerning the results of this ministry. (6) Consider carefully the chronological hints in Mk. 14 : 1 ; John 12 : 1, 12 ; Mk. 11 : 12, 20, with a view to determining the length and order of the events in the ministry.

4. Religious Teaching.

The student will do well to recall in connection with this passage former teachings in Luke, and consider the subject of *watchfulness* : (1) a needful element in the Christian life in view of the coming of the Christ, which is (a) uncertain (b) sudden. (2) The true spirit of watchfulness, (a) not anxiety, or (b) constant thought, but (c) readiness as manifested in fidelity to present duty, and striving after perfection of character.